

HAS THE KINGDOM BEEN POSTPONED?

Dispensational hermeneutics are supposed to be _____.

That would mean that Christ's kingdom must be a literal kingdom set up on the earth. The dispensationalists invented the theory that the kingdom was postponed and that God put the _____
_____ in its place.

In *There's a New World Coming*, (Dispensationalist) Hal Lindsey writes, "Had the people received Him, He would have fulfilled the kingly promises in their day . . . But when the Jewish nation as a whole rejected Christ, the fulfillment of His kingship was _____
_____ until the final culmination of world history" (Lindsey 1974, 30).

But for the Dispensationalist, the problem is: *nothing in* the Bible talks about a postponement of the kingdom, but this postponement _____ is at the _____ of dispensational premillennialism. They cannot teach their doctrines without it. Take away their unscriptural postponement and their system falls apart. Moreover, their system _____ the heart of the Bible.

In the passage from Hal Lindsey, he declares that the cross would not have been necessary if Jesus had fulfilled the kingdom promises at that time. If Jesus had fulfilled these kingdom promises, He would not have had to die. But what does that do to the inspired Word of God? What would that mean in Revelation 13:8 when John refers to “the Lamb slain from the foundation of the world”? Furthermore, where in the Bible is the postponement directly stated?

Lindsey assures us, “The apostles _____ that the Kingdom promised to Israel had been temporarily postponed until God could call out from among the Gentiles a people who would accept His Messiah” (Ibid., 167). Then, how does he know that the kingdom was postponed? Is he not saying that he _____ than the Holy Spirit-inspired apostles?

The kingdom has not been postponed, it has been _____ from the wicked, corrupt, and _____ nation of Israel which _____ in God’s plans or prophecies.

In Matthew 21:19, Jesus stated that He was through with national Israel by cursing the fig tree, which was representative of Israel. He said, “Let no fruit grow on you _____.” This truth is further confirmed in Luke 13:6-9, where the fig tree was to be _____ because it bore no fruit.

Who has the authority to reverse what Jesus said? The fig tree is gone forever, and He _____ that the vineyard would be returned to the nation of Israel.

There is a great difference between postponing, which didn't occur, with removal, which did occur.

DID MAN'S SIN PREVENT CHRIST FROM SETTING UP HIS KINGDOM?

W. S. Hottel, in *The Earthly Kingdom and Kingship of the Lord Jesus Christ*, wrote, “The rejection of Christ the King by His own people and nation, His crucifixion, death, resurrection, and ascension _____ Him from taking possession of His earthly Kingdom and from reigning as King” (Hottel undated, 14).

In dispensationalism, because all dispensations in the Old Testament failed and Christ _____ to bring in the kingdom when He came the first time, He must therefore have a one-thousand-year millennial kingdom to fulfill what He failed to accomplish. Ultimately, this kingdom also fails in bringing man under God's subjection because of the great _____ of Satan at the end of the thousand years.

Since when can _____ prevent God's omnipotence? "All the inhabitants of the earth are reputed as nothing; He does according to His will in the army of heaven and among the inhabitants of the earth. _____ can restrain His hand or say to Him, 'What have You done?'" (Dan. 4:35). The gospel of the kingdom that Christ brought in is the same one that Paul preached by declaring, "Now thanks be to God who always leads us in triumph in Christ, and through us diffuse the fragrance of His knowledge in every place" (2 Cor. 2:14). There is no failure here!

Another classical dispensationalism theory says that Christ postponed the kingdom because of the rejection of the Jews, which prevented Him from setting up the kingdom. However, Psalm 2:1-3,6 speaks to the opposite position:

Why do the nations rage, and the people plot a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord and against His Anointed, saying, “Let us break their bonds in pieces and cast away their chords from us”... *Yet I have set My King on My holy hill of Zion.*

(emphasis mine)

Peter used this same Psalm in Acts 4:25-26 and affirmed that in spite of Christ’s rejection by national Israel, God had set up Christ as _____. He was now on David’s throne (Acts 2:29-35).

Dispensationalist Hottel continues, “When the Lord Jesus returns to earth in power and great glory the prophecy of Zechariah 9:9¹ will be literally fulfilled” (Hottel undated, 19). However, Scripture states that Zechariah 9:9 was fulfilled by Jesus in Matthew 21:4-5 as He rode into Jerusalem on _____.

¹ Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

Therefore, dispensationalists cannot use this prophecy for a second fulfillment in the future.

In John 3:3-5, Jesus declares that the _____ would place a person into the _____ of God.

Ezekiel 37:24-26 prophesied that it would be David's greater Son who would bring in this everlasting covenant. The new and everlasting covenant was brought in by Jesus (Luke 22:20; Hebrews 13:20). After this there can be no other covenant because Jesus' covenant is the everlasting one.

Along with many other Dispensationalist, Small tells us that the covenant with Old Testament Israel was irrevocable. But Jeremiah says that Israel _____ the covenant and that God was going to make a new one that could not be _____ (Jer. 31:31-34).

This Covenant is discussed in Hebrews 8:12 and 10:16-17.

These passages affirm that Jesus' covenant was the one that Jeremiah described. Furthermore, Hebrews 10:9 states that Jesus took away the first covenant to establish the second (and final) covenant. Nowhere in Scripture is a _____ or interim covenant mentioned.

THE ATONEMENT AND THE CROSS IN DISPENSATIONALISM'S KINGDOM

Scofield writes the following concerning the postponement:

“When Christ appeared to the Jewish people, the next thing, in the order of revelation as it then stood, should have been the setting up of the Davidic kingdom. In the knowledge of God, not yet disclosed lay the rejection of the kingdom (and King), the long period of the mystery-form of the kingdom, the world-wide preaching of the cross, and the out-calling of the Church. But this was as yet locked up in the secret counsels of God (Matt. 13:11, 17; Eph. 3:3-10)” (Scofield Ref. Bible 1945, 998).

In other words, God didn't reveal the cross or the gathering together the nations into one people. Either He kept it a secret, or He didn't know it could happen. Nevertheless, isn't this contrary to Amos 3:7, “Surely the Lord GOD _____, Unless He reveals His secret to His servants the _____.”?

According to Scofield's statement, what does this do to the cross? Is it not saying that the cross would have been _____ if Christ would have set up His earthly kingdom when He came the first time?

What do other authors say on the same subject?

A. T. Robinson says on Mark 1:14, "The kingdom of God had arrived with the presence of the King" (Robinson 1930, 257). Dispensationalism bypasses these truths by stuffing them in a glove box to be used only in the millennium. The belief in a literal thousand-year reign in Jerusalem is based on _____ writing, not on the Bible.

Note the following on the subject: John F. Walvoord wrote, "The Old Testament saints anticipated that if the second advent was fulfilled in their lifetime they would see Christ establish His millennial kingdom on earth" (Walvoord 1978, 360).

Where in the Old Testament is such an anticipation stated? The theory of a millennial kingdom only arose _____

John wrote the book of Revelation around A.D. 96-98 (see Rev. 20). Before that time, there was no mention of a thousand-year millennial kingdom. Therefore, there could not have been such a thing as a millennial kingdom in the mind of Old Testament writers.

G. H. Pember wrote, “For both the Fore-runner and the Lord Himself begin their ministry with the cry, ‘Repent for the Kingdom of the Heavens has come nigh.’ The Four Hundred and Eighty-three Years were drawing to a close; but the *dreary interval* would not be necessary if Israel could at that time repent and receive the Anointed Prince” (Pember 1984, 1: 210-211, emphasis mine).

So, the Church Age is a “_____!”

What does this do to Christ’s victory *of* the cross (2 Cor. 2:14)?

The dispensational position then is that the cross of Christ was

and would have been unnecessary if the Jews had repented!

This is further affirmed by the following authors.

S. D. Gordon states in *Quiet Talks About Jesus*, “It can be said at once that His dying was not God’s own plan. It was a plan conceived somewhere else, and _____ to by God. God had a plan of atonement by which men who were willing could be saved from sin and its effects. That plan is given in the Hebrew code” (Gordon 1906, 114). He continues:

Clearly Jesus’ dying does not in any way fit into the old Hebrew form of sacrifice . . .nor into the spirit of the man who caused the death of the sacrifice . . .The Old Testament scheme is Jewish. The manner of Jesus’ death is not Jewish, but Roman. As a priest He was not of the Jewish order, but of an order non-Jewish and antedating the other by hundreds of

years. In no feature does he fit into the old custom . . . the kingdom plan has been broken by the murder of the King.”

(Ibid., 115,117)

In other words, the Old Testament sacrifices do not forecast or teach about the sacrificial death of Jesus on the cross. They don't _____ to Jesus.

Leslie D. Weatherhead writes:

Was it God's intention from the beginning that Jesus should go to the Cross? I think that answer to that question must be no.

(Weatherhead 1944, 12)

This is a direct _____ of what the Word of God says. The Bible declares that Jesus was “the Lamb slain from the _____ of the world” (Rev. 13:8). Jesus Himself declared that He came into the world “to give His life a _____ for many” (Matt. 20:28).

Each one of these authors is saying that the cross would not have been necessary if Christ had set up His millennial kingdom when He came to earth the first time. This is heresy, and the system must be _____ on that basis. How easy it has become to accept what is said without searching the Scriptures.

Let us not forget that Jesus took the kingdom away from Israel (Matt.21:42-43) and gave it to a nation to bring forth the fruits. Peter says that this was the _____ (1 Pet. 2:4-12).

Therefore, when the disciples asked Christ, “Lord will You at this time restore the kingdom to Israel?” (Acts 1:6), the answer cannot be based on the silence of Scripture.

But did not Jesus answer the question by telling His disciples that they would _____ the kingdom come with power (Mark 9:1)? In Acts 1:3-8, Jesus spoke of the kingdom and told His disciples that they would receive power when the Holy Spirit had come upon them. Then they were to be the witness of Christ to the whole world. Was not this Christ's answer to the _____? Does not the continuation of the kingdom find its fulfillment in its continued preaching and as the hope of Israel (Acts 26:6-7; 28:23-31)?